

∞ The most important family member may have a mantle of deer or nutria skins to keep him warm.

<sup>C</sup><sub>M</sub> ● "The men usually go about stark naked without a stitch on, 175 although their skins are so tanned by the rough weather that they seem to be covered by animal hide or leather, particularly the old men, who are numerous, because the inclemencies of weather do not harm them, they having been used to such rigors since childhood. I saw in Santa Fé the head of a Mocobí Indian, who must have been about 40 years old, the skin of which was more than half a finger thick. The women go about entirely covered, from head to toe, in animal skins, and the principal women attire themselves in cloth made from a pliant plant larger than the agave, which in this province is called "chaguar" and grows wild. From it they make a thread similar to that used by cobblers, and then weave their clothes to which the daughters and wives of the more important men add some black and white ornamentation. From this same fibre they also make jars which, [445] cemented over with wax, can hold water pretty well and also the beverages with which they get drunk.

<sup>C</sup><sub>M</sub> "All the women paint their faces, breasts and arms in the same manner as the moorish women of Africa and Spain, and those 302 of most consequence do this in intricate patterns which remain in [304] the skin permanently, for their mothers from the day they are born start to fix the dyes in their very flesh with the help of the large sharp bones of certain fish. They also use a dark blue dye, although not to such an extent, on their male children. In addition to this the mothers pluck the hair from the heads of their children of both sexes, leaving a completely bald swath three fingers wide running from the forehead to the crown of the head on which the hair never grows again. Thus do the Mocobíes, Tobas, Agoyas, Taymies and Aquilotes go about, both men and women, and the latter are extremely ugly as a consequence although, to their thinking, they are very beautiful. And in order that the women pull their hair out, the Devil is wont to appear to them in the form of an Indian woman who comes out of the nearest forest covered with a net and tells them that those who will not allow themselves to be plucked are not to eat fish, for should they do so, they will die. [577] So that if some woman, fearing the pain, resists having her hair pulled, she later [262] allows it so as to be able to eat fish which is their favorite food. Others of these Indian nations do not make these pathlike inroads in

415 "The best pieces of equipment of which they can boast are  
323 some small vessels of "palo santo" [lignum vital—a kind of wood--  
Translator] and a few small clay pots with very narrow mouths and  
two little handles which serve them as water flasks on their frequent  
raiding forays."

302 "Men and women alike shave their heads completely. They  
use, for that purpose, the sharp jaw of a certain fish, and their own  
teeth serve them to pare their nails. They cover themselves as best  
● 291 they are able from their waists to their knees. The men, on gala  
286 occasions, often wear a sort of sleeveless jacket and hang a kind of  
415 bag from one shoulder in which they keep a crude wooden pipe, fire  
[276] making equipment and other nicknacks. Both the bag and the coat  
are knitted, made from agave or chaguar fiber, and curiously marked.  
302 They pull out their beards, eyelashes and eyebrows, and either to  
improve their looks or in order to appear more terrible in battle, they  
blacken their faces and chests with coal dust."

262 "Their favorite food is fish, and lacking this, all kinds of wild  
fruits or roots other than the poisonous ones. Their principal vegetable  
food, on which they can count for a quarter of each year and which they  
store to some small extent, is the fruit of the algarrobo, chañar and  
mistol. They also eat, and that without repugnance, lizards, locusts,  
crickets [593], mice, and even eggs after they have been abandoned,  
together with other filth. They eat fish and any other kind of meat  
[252] or roots, roasted or boiled, and know of no other way of preparing food.  
[261] They can withstand hunger admirably, and when they are unable to get  
other food they spend their time lying about chewing some herb or leaf  
from the forest."

273 "From the algarroba [pod which grows on the algarrobo tree--  
579 Translator] they make a beverage which is extremely delicious to their  
taste and which intoxicates them and makes them very fierce. Their  
drunken parties almost always end in a fierce fight which would have  
dire results were it not that the women, who never drink of that liquor,  
are careful to hide the arrows and all other offensive weapons and to  
hold back and separate those engaged in fighting."

533 "When the algarroba starts to turn yellow, they place in a cen-  
222 tral place among the huts, the pimpin, which is a log, concave at its  
upper end, covered with a piece of hide. A drummer with a belt about

342 stick them into the earth in a sloppy circle, tie the ends together  
with any old thing, place a little straw on top and there they have a  
house with the appearance of an upturned funnel. And in there do  
342 these privileged beings live, with more peace and tranquility than  
513 kings in their sumptuous palaces; there do they build their fires and  
eat; there do the men and women sleep, with their parents, grand-  
parents, children and grandchildren, and always in the company of a  
few dogs, on the bare ground or on a piece of reed matting, or on the  
skin of some wild pig they have killed, or cow they have stolen, all  
together in a jumble—this one with his head on his neighbor's chest,  
that one with his legs on some other's chest and the dogs on top of  
361 anyone who strikes them as comfortable. In this way their miserable  
hovels soon swarm with insects and then they set fire to them and build  
others somewhere else—so they are forever moving into [602] new  
houses because those they construct are only makeshift. Furthermore  
they tend not to live in the same hut for long because of their habits  
of spending seasons now in one place now in another, according to the  
weather and time of year as for example: during the season of good  
fishing they spend weeks and months shifting continually from one sec-  
tion of the river to another, from the river to some stream, from the  
stream to some lake; in the fruit season they do the same thing."

515 "And so, as they are little inclined to bathing and always go  
164 about dirty, and sleep piled up on each other together with their dogs,  
they are almost always full of mange, a disease which even kills many  
infants. Many of them, if it should fall that they take a bath, take  
pleasure, while still wet, in rolling about on the river sand or in the  
ashes which are in their huts, as do certain animals which seem to  
require filth. On certain days and in certain seasons they blacken  
302 their chests and faces with charcoal in order to appear more handsome  
or to show that they are celebrating some occasion."

"All of them cut their hair with a knife or with the teeth of  
fish, this for lack of scissors, which implement would have only a  
[304] limited utility among them anyway. They also customarily pierce  
their ears, in order to insert a piece of stick or something as a fine  
ornament. The men pluck out with their nails the few hairs which  
grow on their faces, and some also pull out their eyelashes and eye-  
brows."

● 291 "Both men and women dress very simply, that is, they tie to  
their waists a piece of any old thing, such as a piece of hide or cloth

291 or netting, which reaches down to their knees or a little less. Some men of more sophisticated taste sometimes put on a sort of waistcoat, hand woven from garavata fiber and painted. Of the same material [415] and made in the same way is the bag which they are in the habit of carrying at their side, in which, when they travel, they keep their flint and steel or the fiber and wax for their arrows and other small things which they use. When at home, at least at nighttime, they wear no clothes—possibly to keep from damaging them."

622 "There is no use looking for chiefs or captains with any  
621 authority, for among them there are neither any who give orders nor any who obey them—they only have friendly respect for, and sometimes follow the advice of, someone among them who enjoys a certain prestige or who is very likeable. In time of war or common danger, some make limited alliances between a few huts only, for sake of unity." [602]

582 "They marry without any visible ceremony and without formalities of any sort; nor do the parents play a role in the matrimony of their children, who marry when they wish to and to whom they wish—the women always give preference to a man who is adept at fishing, and the men seek out those women who are active and diligent in their search for fruit. Once a man and a woman have come to an understanding they go off together into the forests for a few days, 585  
591 doing whatever they see fit to do, and return then to the encampment where they either set up for themselves or go to live with the woman's parents-in-law. Few indeed are those who have more than one wife, 595 even though divorce, among the younger set, is frequent. Adultery also appears to be rare; the women do not consent to others having 837  
684 affairs with their husbands, on the contrary, they go to their houses and insult, threaten and fight them, a thing which often proves highly amusing to the men, women and children of the same camp, all of whom come out of their abodes to see the gestures and grimaces which the two women perform for each other's benefit, laughing uproariously and applauding noisily and gleefully the name calling and cursing, blows and kicks which they meet out to each other rather disgracefully.

774 "It would be useless to look for religious beliefs amongst a people so miserable, not to say stupid. It seems, nevertheless, that they do have some idea of the soul, which they call neusec, but about whose 776 ultimate destiny they have no clear idea. They also have a jumbled

table, or a guinea pig, which are excellent tidbits, though the lack of salt makes culinary success doubtful for one who has been used to it from the very baptismal font. 262

The Indians like a white person to be free and easy with them and to appreciate their things. So it was that I, when I was in their camps, after having gained their confidence, would go about here and there tasting their food, and they would be beside themselves with laughter while I repeated "hiss," "hiss," which means "good," "good." Of course one must eat with the fork which nature has supplied, with the exception of soup which is drunk with the shell of a clam which is very abundant in the surrounding lakes. Where I did almost jeopardize my reputation was once when I had to drink from a vile gourd with a really filthy lip. But I closed my eyes and a few moments later opened them covered with glory, and triumphant. 123

On that occasion, upon taking our leave, the Indians indicated that they wished to see us fire our rifles and we, to please them, fired two or three times into the air. It was something to hear the yelling of those women, and to see the tumult of boys struggling to pick up the shells. How similar is man in all stages of civilization and age. 264  
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I was forgetting to say that the width of the huts is hardly ever greater than the length of a bed. [342]

## Chapter IV

### The Indian Women

Let us now for a while take up the matter of the Indian women. The Mataco women are generally rather short, but this does not keep them from being, on occasion, quite charming and well formed while they are young [179]. While living among them it is not unusual to see them naked, but in the presence of strangers they never lack a more or less protective fig leaf. On board our ship we had, for a good many days, a man and his wife. The latter wore a pair of shorts such as those we wear when we go bathing, and as she was young and well built and good looking, I can give assurance that the situation was of somewhat questionable benefit to some of our argonauts, forced anchorites as they were. 142  
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out chunks of flesh, and can even [180] be of some slim service, similar to that which is told concerning that fellow in the "Ricciardetto." It is an ovoid, laterally flattened fish. The ray is round, vertically flattened and has three barbs on its tail. It can make a very painful and dangerous wound with the middle barb when the fish is stepped on and lashes out with its tail. Some grow to be over a meter in diameter. It lies on the bottom of quiet pools, as close as it can to the bank; it would seem to be viviparous. The yacaré, a kind of crocodile, will without warning bite the leg or arm of an unfortunate father, drag him to the bottom and there devour him. 136

So it is that bathing, which was so necessary to cool ourselves off in the suffocating heat, was always embittered by the presence of these man eaters.

The married woman is faithful to her husband by inclination, education and fear. There are tales of terrible revenges wreaked by husbands upon their unfaithful wives, over whom they have power of life and death. While they are single they can be and often are free in their ways. It cannot be doubted that the whites attract their interest, if matters of racial difference do not intervene, for the poorest white is always in a position to give better presents than is the richest chief. 831

These women love decorations and clothing, but have no use for skirts or corsets. They wrap themselves from the waist down in a blanket, and hold it up with a belt or cord which is hidden behind the fold of cloth. In addition to this they know how to distribute these rags in such a way as to accentuate their good figure and yet at the same time not encumber themselves, a skill not to be expected on first seeing them. Their dress consists of robes, and when they have any they put them all on, be it winter or summer, partly because of the nomadic existence they lead and partly because they like to do so. One might say that the saying: what wards off cold also wards off heat, is particularly applicable to them. 291 ●

Both men and women love bright colors (particularly red) and variety, but they also like white cloth. When they put on any garment they always do so in such a way as to leave one arm free. The women have a high regard for the kind of shirts which we wear. [822]

The women make their own ornaments out of leather and broken shells, achieving a certain elegance of form, though with a greater or lesser degree of rusticity. They wear, from childhood, a sort of 30/ 29/

leather bracelet, which they continue to wear until, it is said, they give it to the first man who wins their favor. They knit shirts out of twine or in double thickness, very closely knit and yet elastic, which look like coats of mail and have no sleeves, and are garnished in various patterns with pieces of clam shell. These shirts are particularly useful [181] in their fights and as protection against the thorns of the forest, but the Indians have only a few of them. 291  
[301]

Other ornaments are made of feathers, especially of the ostrich [rhea--Translator], with which the women deck their foreheads, waists, shoulders, wrists and ankles. The men put on much the same gear when they are about to fight, go to feasts or to treat a sick person, as will later be shown. 301

The women themselves also weave the wool gathered from the few sheep they possess and arrange the natural wool colors in regular patterns of stripes or squares. They do not know how to make more ornamental figures. 286  
[531]  
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In order to weave they stick four forked pieces of wood into the ground in the form of a rectangle, place a pole across each end to which they affix the warp threads and with a wooden blade about a hand breadth long thread and tamp the wool into place.

They call "weaving" potzin; the "loom" noccaléi, and the "threads" huoléi. These words, which have not the least affinity with the corresponding Spanish words, assure us that the Indians did not learn weaving from the Spaniards -- not that one should lay great stock either by similarities or by the lack of them in words to buttress a judgment of this nature (on the contrary, it happens that the Mataco always do all they can to keep from adopting foreign words to express new things, preferring to use their own words with small changes) but the fact of the matter is that we are not here confronted by one of these circumlocutions. Another possible cause for error might be found in the great difficulty which they have to pronounce words as we do. Furthermore there is the habit of taking Spanish words and modifying them to suit their own language as when they make from "cabra" [goat--Translator] caila, and from Pedro, Peiló. 192

All work having to do with carrying, making tents, making pots, cooking, weaving, looking for roots and making nets, is women's work. Hunting, fishing, the making of weapons, warring, are men's business. Looking for honey in the forests, where it is abundant, and collecting fruit are activities common to both sexes. I suppose that 462  
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Rafael Karsten.

(Tom IV

In subtropical land like the Chaco, where the weather is often very hot especially during the summer-times, dress is naturally of the most simple kind. Both among the Mataco, the Choroti, and the Tobas, the most important article of the man's clothing is a small cotton waist-cloth which serves as a covering and protection for the genitals. In addition to this waist-cloth the Mataco and the Choroti formerly wore a kind of broad fringed leather-belt round the loins, whereas the Tobas covered the genitals with a small apron of skin or stuff. The rest of the body is among all the tribes generally kept entirely naked or is only covered by the usual necklaces and other ornaments, or by red urucú-painting. When the weather is cold, and on festival occasions, the men also wear big woollen blankets with interwoven linear patterns mostly in red colour. The blankets of the Lenguas and other tribes in eastern Chaco often show designs denoting venomous snakes etc., but such patterns are unknown to the Choroti, and where they are found they have originally been obtained from the interior of the country. Weaving is among all Chaco tribes exclusively a work incumbent on the women.

The Choroti man adjusts his blanket in different ways. In cold or wet weather it is wrapped round the body so as to cover one or both shoulders; when it is hot, he allows it to fall in a double fold from his waist, where it is either fastened by a belt or by tucking the folds of one corner into the other.

The usual clothing of the women is a short cotton petticoat reaching from the waist to a little below the knees, the upper part of the body remaining unclothed. This petticoat formerly consisted of deer or nutria skins sewn together, but since the present-day Choroti are poor hunters such skin loin-clothes are now rarely seen. According to Mr. Hunt, young Choroti girls have nowadays adopted the female dress of the Chiriguano (Avas), a kind of sleeveless, waistless gown caught at the shoulders with a couple of safety pins and known under the name of *tipoy*. At the time when I travelled in the Chaco these *tipoy*s were only known to the women among the Bolivian Tobas, but not to the Choroti women, who always kept the upper part of their body uncovered and, in opposition to the Toba women, never showed any shame at displaying their bare breasts. A few necklaces, beads, or twisted feathers replace clothing on these nude parts of the body. Many of the personal ornaments of both men and women have the character of amulets or charms and will therefore be dealt with later on in connection with the religion of the natives.

Much the same may be said of the dress of the Mataco and the Tobas. Both of these tribes, and especially the Mataco, have been influenced

2: Karsten E-5 (1911-1913) 1932 SI7 Mataco SI7  
Toba SI 12  
Choroti SK 6

No 1) Indian Tribes of the Argentine and Bolivian Chaco.

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by the whites even in their dress, but those sub-tribes who still live in a state of nature keep the body almost wholly uncovered or only wear clothes consisting of animals' skins or cotton or woollen waist-clothes and mantles of their own make, just as is the case with the Choroti. The Catholic missionary Cardús, who visited the Tobas about fifty years ago, relates that the majority of the men used to go entirely naked, only wearing a small apron of skin or stuff. When they went out hunting or to battle they wore a jacket or a breast-plate of tiger's skin. Although nowadays the Tobas commonly use articles of clothing obtained from the whites, they are still frequently seen to go almost naked, only wearing a small waist-cloth, especially when the weather is hot or when they are working. The women, according to the same writer, used to have a small apron of fox deer, or tiger's skin tied at the waist, which reached down to the knees. The hairy side of the skin was turned inwards and the outside was painted in different colours and figures. Nowadays, as I have already mentioned, the dress of the Toba and the Mataco women in Bolivia is the *tipoy*, a sort of long gown or shirt made of red or some other brightly coloured stuff which covers the whole body leaving only the arms bare.

Both the Choroti and the Mataco men on certain occasions wear a kind of coarse shirt made of the fibres of the *caraguatá* plant (*Bromelia* ~~setto~~). These shirts are mainly worn as a protection for the body against the thorny bushes when wandering in the forests, but also as armour in battle, since the arrows of the enemy are supposed not to penetrate these thick shirts. As a protection for the feet again the men, when hunting in the forest, sometimes wear a sort of sandal or leggings roughly made of deer or tapir hide. The head is always kept uncovered by the Chaco tribes or is only covered by ostrich plumes and the purely ornamental headgear which forms part and parcel of festive attire.

The houses of the Pilcomayo tribes are all of the same exceedingly primitive construction, or at any rate have originally been of the same type. They are round, conical, or beehive-shaped huts, constructed by a number of boughs of trees fixed in the ground in a circle and tied together at the upper ends. This erection is covered with rushes, grass, and palm-leaves down to the ground so as to form a rough thatch. A small opening is left for an entrance or door, which is so narrow that the inhabitants are obliged to enter the hut on all fours. The whole hut, varying from six to ten feet high in the centre, is too low to allow a man to stand erect, and the grass thatch so loose that the abode offers only a poor shelter

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Indian Tribes of the Argentine and Bolivian Chaco.

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A settlement of Mataco Indians. Mataco-Nocténes. Bolivia.



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A Mataco Indian dressed in a caraguata shirt.

The *ear-tubes* which are worn as ornaments for instance by the Choroti, Ashluslay and Toba-Pilagá and which consist of wooden plugs or pieces of cane, sometimes of tremendous size, are likewise nothing but magical charms or amulets. This was clearly indicated by the Choroti, who told me that the ear-discs are worn to prevent the evil spirits, the *móhsel*, from penetrating into the ears. Their hugeness and peculiarity is evidently thought to act as a deterrent upon the spirits, and there seems to be the idea that the larger they are the more efficacious.

The Indians of the Pilcomayo use various kinds of *necklaces*, and it seems to be the rule that among the most primitive tribes, such as the Choroti and Ashluslay, they are more worn by men than by women, among the more civilized Tobas again more by women than by men. Speaking of the dress of the Choroti, I mentioned the large and costly kind of necklace consisting of snail's shells elaborately fashioned into small round buttons with a hole drilled in the centre and closely strung together. The necklace, called *lahlehúele* in the Choroti language, is not only an ornament but at the same time a magical charm. The Choroti no doubt gave me the true explanation of their original significance when they told me that the necklace is a protection against sickness. The evil spirits, according to the idea of these Indians, preferably attach themselves to the throat or the chest, because catarrhs are very common in the Chaco during the dry season. The spirits are believed to enter into the body through the throat or the breast, but this is prevented by the protecting necklace. Hence, when a Choroti Indian sells his necklace or leaves off wearing it, his comrades say that he will most certainly soon fall ill. The same idea I found prevailing among the Mataco-Noc-ténes of Bolivia, where such ornaments are worn by both sexes. Thus the son of a chief, who was just at the age of puberty, one day appeared painted red in the face with *urucú*, and with a large necklace which covered the neck and the breast. When I asked the father why his son had put on these things, he answered: «It is in order that he may not fall ill». Both among the Mataco and the Choroti it is customary that children of both sexes go totally naked up to the age of eight to ten years, but nearly always they wear collars and facial paintings which most certainly are not ornaments in the civilized sense of the word.

Among the South American Indians in general it is a common custom to tie round a limb, for instance the wrist or the leg, a leather strap or some other kind of band, professedly with a view to making the arm or the leg strong. The Chaco Indians also commonly wear such ligatures

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Fock

Mataco Marriage

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Fig. 1.—Ready and eager for love this Mataco girl carries the red woollen string with bead-tails on her back. Phot. Fock.

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son-in-law will be awakened by the girl's father and be given orders to go out and fish or hunt. Should he be unfortunate and return empty-handed, he can count on being sent home to his parents the same afternoon, and the connexion is broken. If, on the other hand, the young man has any luck he is allowed to continue with the girl for the time being. A day or so later he will take her out with him to search for food. He will, for example hunt and look for honey, and she will collect *caragatat* leaves. They go a long way, and she tries to fill the yias,

Fock

Mataco Marriage

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[177] Fig. a.—Two Mataco girls dancing partners among the younger men, who are performing their nightly chain-dance. Nowadays, especially the young men wear European rags. Flash-phot. Fock.

Formerly,

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it was customary that two bands lived close to each other as, for example, the *satný* and *sitóy*, and consequently the girls from the *satný* preferred to marry men of the *sitóy* band, and girls of the *sitóy* men of the *satný* band. The two bands became so inter-married that "the whole thing was like one band", and the two chiefs were able to discuss questions of dispute. Here, therefore, developments had gone in the direction of forming temporary, loose marriage classes. The descent rules of the Mataco are patrilinear, so that, theoretically, exogamy should not impede cross-cousin marriage. In the meantime, there is no example of this practice, the nearest case being a single instance of a man's marriage to a sister's daughter. These cases must presumably be understood as expressing a man's wish to preserve his original locality. This is theoretically only possible in a matrilineal exogamous patrilineal system by marrying one's sister's daughter.

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It has been mentioned that a young man and girl who move in together always move to the house of the girl's family. Here they merely dwell temporarily, as a rule for about a year, so that the girl can give birth to her first child with the advice and assistance of her mother. The previous sexual relations of the girl are considered as trial marriages, but the birth of the child is regarded as the final test, whereafter she and the child's father are deemed to be married. She is then called *amuthe taknydy*. Should a girl prove with child during a trial marriage,

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[593] Fig. 3.—Normally separated during the day because of different occupations, the single family joins during the night in gossip and sleep. In winter the Mataco sleep indoor on platform beds, in summer normally in the open on furs and with a log as a pillow. Flash-phot. Fock.

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[152] in their conversation and show no sign of affection. A man going out to hunt merely says: "I am off and shall return in 3-4 days". She says at most "Very good", and when he comes back there will be no form of greeting or conversation. Married couples who break this rule and evince great devotion or jealousy are not expected to remain together for any length of time, as in this way they will bind themselves to each other. This will stop them attending to their respective occupations which often take them in different directions. Devotion between man and wife, undoubtedly often present, belongs to the night only and is closely connected with the sexual life. It is as though the recollection of the first trial marriage has delineated a pattern to be followed; first the intimate, nocturnal meeting at the dancing-place and in the girl's home; then the sudden awakening to the demands of the father-in-law. It is a general feature with both children and adults that they are far more confident and daring by night than by day.

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837 The Mataco are monogamous. There are very few examples of men with two or three wives, and then it was always a matter of chiefs. The polygyny of chiefs is probably an ancient custom, as it is sanctioned in the account about the first appearance of woman. Incidentally, monogamy is strictly enforced, and no form of extra-marital sexual relations is socially sanctioned. In case of infidelity

Plate IX

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[415]



A. Dance around a sick woman.



B. Dance around a sick woman.

[End Plate 2]

age of Herrera. The Spaniards must have thought them peculiar, since SIMON, who as a rule does not go into the details of ethnographical objects, describes them minutely. It was on the R. Orinoco that the Indians wore them. They must also have been in use in other parts than Venezuela and the Chaco, though not noticed there, since it is improbable that the Indians in the Chaco and in Venezuela should have independently hit upon the use of such stockings.

The Ashluslay and the Choroti wear *girdles*, now made of wool, now of leather.

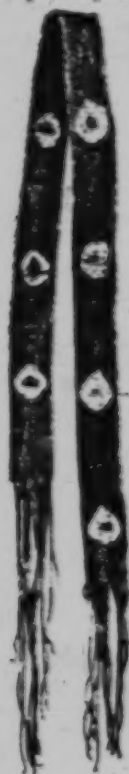
The woven girdles in S. America belong to the westerly cultural elements. We find them in old graves on the Peruvian coast<sup>1)</sup>. I have seen them among the Aymara, Quichua, Chiriguano, Chané, Mataco<sup>2)</sup>, Choroti, Ashluslay, Toba, and Tapiete. They are known from the

cienagas con que se defendian de vnos peces que los Españoles llamaron Caribes por ser tan fieros, y atreuidos q̄ hasen presa en todo lo que topan dentro del agua: y assiendo destos nudos quando entrauan los Indios a pescar, quedaua libre la carne de sus vocas. SIMON. p. 224.

<sup>1)</sup> CHLE (2).

<sup>2)</sup> The Mataco Indians occasionally dye the woven girdle in a way that is of anthropo-geographical interest. They use the 'tying round' method of dyeing, which is as follows: Those parts of the material that are to remain undyed, are firmly bound round, whereupon the material is dipped in the dye. The parts 'tied round' remain undyed (Fig. 30 a) This method was in use on the Peruvian coast, as well as in the Chaco. A piece of material dyed in this way was brought home by STOLPE (R. M.) It was presumably found at Ancon. The same method is known to the Quichua-Mestizos on Mt. Calilegua in N. Argentina, and has thus, as far as can be judged, reached the Chaco from the mountain culture.

Fig. 30.  
Girdle coloured by 'tying round-dyeing', Mataco. R. M. (M. 50).



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2: Nordenskiöld E-5 (1908-1909)1919

SK6 Choroti  
MATAO SI7

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Fig. 66. A. Mataco-Vejos woman impressing a finger-print ornament on the rim of an earthenware vessel.

4: Nino--422 M-3 (1893-1911) 1912 SF10 Chiriguano  
Mataco SI 7

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Group of Mataco Indians